

And there are Julia Smith and Laura Robinson, who are to none of the readers of the EVANGELIST greater strangers than to me; yet their portraits and biographies are interesting to me. They are represented to me as living monuments in the world; they have done acts of nobility, and I can see in their physiognomies, volumes of reading matter. To me, these three portraits are more edifying than an article occupying the same amount of space, from the pen of a selfish writer. We can get good out of anything if we but look for it, but we need to be free and open, and not so "hide-bound." We must cut asunder any bands that bind and hold us, so we can expand and enlarge in nobility and all good and God-given graces, so that we may truly represent an indwelling Christ.

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THOU SHALT. THOU SHALT NOT.

D. J. MEYERS.

The first is to do. The second is not to do. Both are commands of the Old and New Testaments. The Lord tells his people what to do, and what not to do. Now, between these commands are many things optional, some are for our mutual benefit, while others are detrimental to us, either temporally or spiritually. The one may lead to good while the other may lead to evil. But it largely depends too, what the intent may be of the person, or persons who are engaged in one or more of these optionals. I will try to illustrate. First, I will say however, it also much depends as to our education. Conscience is a creature of education in some persons more than others. You may do something, and feel that you have done something worthy to be taken notice of, while I might think it wrong for me to do, and because it is wrong for me, it must be wrong for you too, and I would be offended at you, and would say, you must not engage in such a thing or I will report you to the church or conference you and I belong to. I won't stand it. Now does this prove that you did wrong? No! emphatically no! The very thing you did was good and your intentions were good. It is simply a matter of different education in us.

Now for my illustration. A and his wife wish to do some good for their church and their neighbors, irrespective of persons, rich or poor, high or low. They arrange with their neighbors and friends and among them they get up a supper for as many as may feel willing to participate, or eat of the supper and of course the full understanding is with all concerned, that the supper as well as the

coming together of the immediate community shall be social, and nothing more or less, with the understanding that, the supper shall cost each one a nominal price, and that those who help to prepare the supper are to pay for their supper same as those who simply eat of the supper. With this understanding all within six miles of A's house are cordially invited to come and eat and have a social time for an hour or two, and that the full proceeds of the supper will be given to A's church. Now supper is over, every one present has had a nice, social time, and A's church gets the benefit of the supper in dollars and cents. Every body seems happy, and A's friends had the good of his supper, and the worth of their money. Now this supper I chose to call one of optionals. B had the invitation for the supper too, but he says I won't go. I can't find Gospel for such things. I don't believe in raising money that way for the church and I will not go, and I'll try to keep others from going, that's what I'll do, and I'll act indifferent at church. I'll let them see, know and feel that I am hurt. If A and his wife would not bring this thing into the church I would not care. But to speculate in that way to get money for church purposes is absolutely wrong.

Now you have already discovered that which A and his wife call optional, B terms one of the "Thou shalt not's." Now C feels about the same as B does, and in fact acts something like him. Both are in dead earnest and honest too. But their conscience education differs from A's. C says we are to come out from among the world, and to eat supper and have a social time with worldly people, and then use our money with theirs, is not the way he interprets his Bible, and he too insists that you can't show Gospel for such things.

Now once more and have done. When D takes a saw log to have C saw it into inch lumber C charges D so much per foot. But E comes along with a log of the same size as D's log. E wants his sawed into 2½ inches called ribs. Now, what does C do? Does he go by the one inch rule? Oh, no! He calls this running measure, and it is. But I ask in all candor has he scripture for this, or rather these rules of measuring lumber? No, but he has a right,—a right according to the sawyer's rules, and I do not blame C for his way of measuring. But he is governed by a law, or rule, which has no Thou shalt, in it, only man's law and rule.

I wrote these lines from true convictions of right and wrong, and if any one

person will receive any benefit or comfort, I have been well paid for the effort, Thou shalt, and thou shalt not. Let us strive to know right from wrong.

Yours for the right.

Homerville, O., Aug. 19, 1895.

THANKFUL FOR TRIALS.

Having once become possessed of spiritual life, we get abundant opportunities of testing the faithfulness of God. Every promise in God's word becomes an opportunity of showing the power, the immutability, the love, the faithfulness, and the gentleness of God. But let us be very careful ever to verify experience. You who always prosper and enjoy good health, be thankful for it, and for all the little round of promises that will fall to your lot; you who are suffering persons, and are often sick, and go frequently to the grave, you who are slandered, or whose lives are a daily battle, thank God for that enlarged range of promise which you can now test and try. You cannot see the stars now, but if you were to go down to the bottom of a well at high noon you could see the stars. God sometimes takes us down into the depths of affliction that we may see His promises. Many of the promises are written in sympathetic ink—a kind of ink that seems to leave no mark on the paper till you hold it to the fire. Then the black lines stand out. There is much of God's word that must be held to the fire of some fierce and trying affliction. * * * You must be cast upon a certain island ere you can shake off the beasts into the fire. Or you must be banished to another certain island ere you can be "in the Spirit on the Lord's Day," and hear behind you the voice of the trumpet, and see the majestic Figure at whose feet you shall fall as dead. I say, be thankful for trials when they come.—*C. H. Spurgeon.*

EMERSON'S ADVICE TO A DAUGHTER.

Finish every day and be done with it. For manners and for wise living it is a vice to remember. You have done what you could; some blunders and absurdities no doubt crept in; forget them as soon as you can. To-morrow is a new day; you shall begin it well and serenely and with too high a spirit to be cumbered with your old nonsense. This day for all that is good and fair. It is too dear, with its hopes and invitations, to waste a moment on the rotten yesterdays.

THERE are a thousand things we love more than God, without being sensible of it. He whom we love is he whom we are most concerned to please, and are most afraid to offend. Let us try our love by this rule.—*Bishop P. Wilson.*